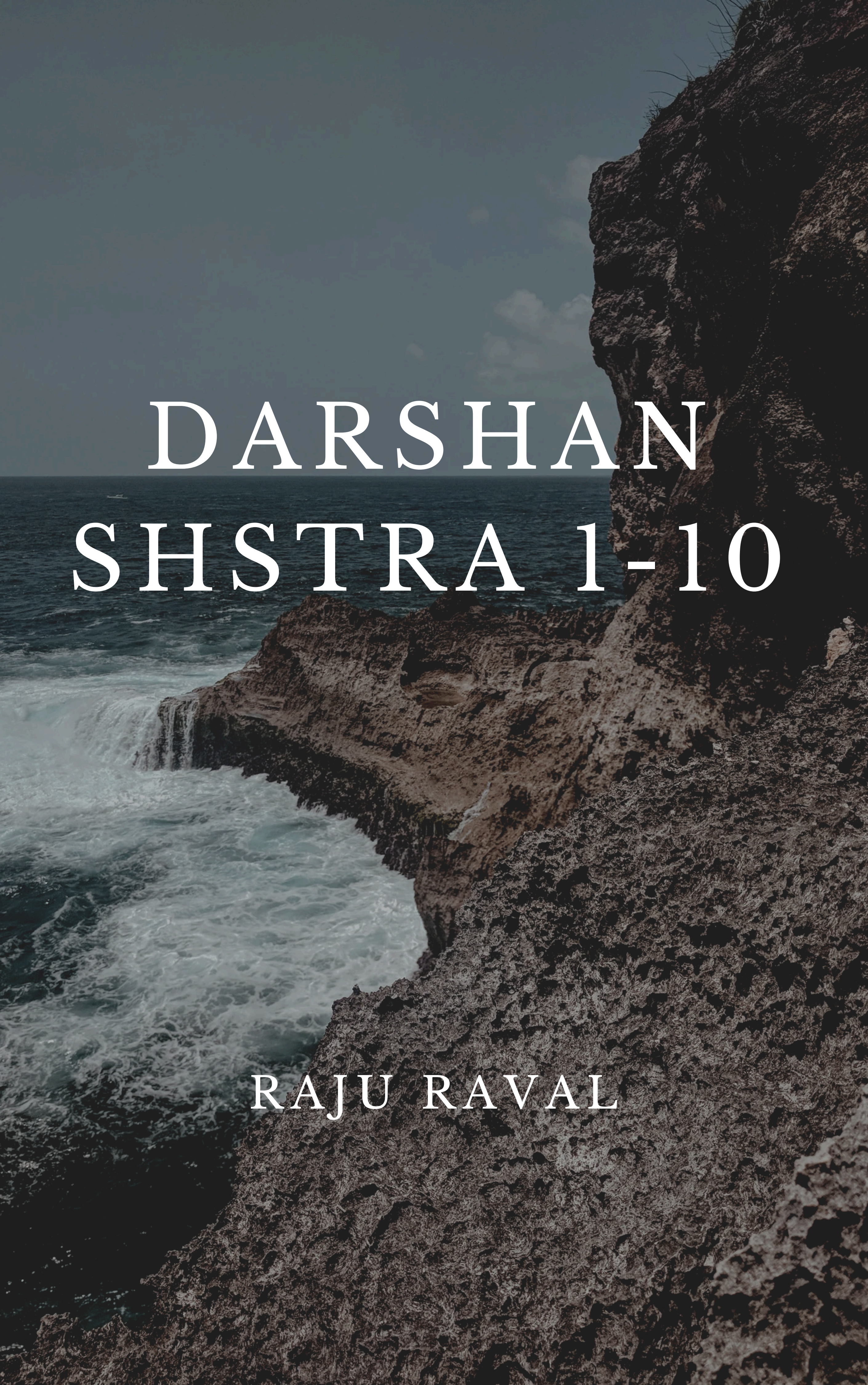




DARSHAN SHSTRA 1-10

RAJU RAVAL

1. In which Upanishad is Brahman described as the foundation of all knowledge

1. Isha
2. Mundak
3. Kath
4. Taittiriya

ANS - Mundaka Upanishad

The Mundaka Upanishad declares that "Brahma-vidya sarva-vidya pratistha", which translates to "The Knowledge of Brahman is the foundation of all knowledge". The text opens by establishing Brahman as the universe's creator and the first god, and that knowledge of Brahman, or Ultimate Reality, is the foundation of all knowledge

The Mundaka Upanishad explores the idea of Brahman and the inner journey to understanding this ultimate reality. It describes Brahman as radiant, immovable yet dynamic, and residing in the heart. Brahman is also identified with the mind, speech, and vital life force (prana), and is said to embody truth and immortality

The exact chronology of the Mundaka Upanishad, like other Vedic texts, is unclear. The chapters of the Mundaka Upanishad are also known as "Mundakam" in ancient and medieval texts

The Mundaka Upanishad says that "Brahma-vidya sarva-vidya pratistha", which means "The Knowledge of Brahman is the foundation of all knowledge."

2. In which century did Western philosophy originate

1. Vikram-Purv saatvi
2. Fifth
3. Ninth
4. Eighth

ANS- 6th century BCE

Western philosophy originated in Ancient Greece in the 6th century BCE, with the first period of philosophy called Presocratic philosophy. The Pre-Socratics, including Thales, Heraclitus, and Parmenides, were the first scientists in Western history and developed revolutionary theories about the natural world, human knowledge, and the relationship between humans and the gods. Their philosophy aimed to provide rational explanations of the cosmos as a whole

Greek philosophy has influenced Western culture since its inception and is still evident in many aspects of public education today. The Renaissance period in the 14th century saw a renewed interest in ancient philosophy, particularly Platonism.

6th century BCE

Western philosophy originated in Ancient Greece in the 6th century BCE. This period ended by convention in 529 CE when the Platonic Academy and other philosophical schools in Athens were forced to shut down to stop their non-Christian doctrines.

3. Who translated the Upanishads into Persian?

- 1. Murad Mirza**
- 2. Darashikoh**
- 3. Shah Suja**
- 4. Sultan Luftallah**

ANS; Darashikoh

Dara Shikoh, the eldest son of the Mughal Emperor Shah Jahan, translated 50 Upanishads from Sanskrit to Persian in 1657. The translation was titled Sirr-e-Akbar (The Great Secret) and was intended to make the Upanishads accessible to Muslim scholars. The translation is said to have played a significant role in cultural exchange.

The Upanishads were translated into Persian by **Dara Shikoh under the title Sirr-e-Akbar (The Great Secret). He completed the translation of fifty Upanishads from their original Sanskrit into Persian in 1657 so that they could be studied by Muslim scholars**

4. What is the ultimate goal of human life?

- 1. The Realization of the Self**
- 2. Behavior**
- 3. Moksha**
- 4. Karma**

ANS; 3. Moksha

In Hinduism, moksha is considered the ultimate goal of human life, meaning salvation and liberation of the soul from the cycle of rebirth. It's a state of being beyond good and evil, where one realizes the unity of the soul (atman) and the universal (Brahman)

To achieve moksha, one must detach from worldly feelings and perceptions, and develop an understanding of the soul and universe. This can be pursued through the way of knowledge, devotion to God, or appropriate actions.

However, not all Hindus agree on moksha as the ultimate goal, or on the hierarchy of life's aims. Some scholars debate the tension between actively pursuing wealth and pleasure, and renouncing everything for spiritual liberation. As a solution, they propose "Nishkama Karma" or "craving-free, dharma-driven action".

The four aims of human life in Hinduism are known as puruṣārthas:

- **Dharma: Righteousness and moral values**
- **Artha: Prosperity and economic values**
- **Kama: Pleasure, love, and psychological values**
- **Moksha: Liberation and spiritual values**
-

Moksha is considered the ultimate goal of human life.

5. Which form of yoga emphasizes selfless action and duty as a way to attain spiritual enlightenment?

1. Bhakti yoga
2. Karma yoga
3. Raj yoga
4. Gyan yoga

ANS; 2. Karma yoga

Karma yoga is a form of yoga that emphasizes selfless action and duty as a way to attain spiritual enlightenment. It's a spiritual approach to work and action that involves performing actions without expecting any reward in return. The goal is to renounce the results of actions as a spiritual offering, rather than keeping them for oneself.

According to Krishna in the Bhagavad Gita, karma yoga is the practice of "selfless action performed for the benefit of others". It's a path to reach moksha (spiritual liberation) through work. Karma yoga purifies the heart by teaching the aspirant to act selflessly without entertaining any thought of personal gain or reward. By detaching yourself from the fruits of your actions and offering them up to Ishwar, you learn to sublimate the ego.

Karma Yoga – the yoga of action and selfless service In this way, there is no expectation of personal gain or recognition. All actions are done with a focus on Oneness, therefore establishing a connection with the Atman or True Self. Mother Theresa is an example of a well-known karma yogi.

6. What is the third means of self-realization?

1. Shravan
2. Manan
3. Nididhyasan
4. Kirtan

ANS; 3. Nididhyasana

1. Shravan - the process of hearing about spiritual things. The teachings need to penetrate our being, we must let them into our heart and mind. How? By listening with apt attention. By connecting our mind to the 5 senses. Otherwise if we are distracted when listening then it won't go into our hearts at all.
2. Manan - the process of contemplating on the subject. After we have heard the spiritual talk, the information must take time to be assimilated into our mind, to settle in and be made sense of. Hence we contemplate after about what was said and how it makes sense to us. In the beginning we may need to exert some intention to turn this wheel of the mind but then our mind will automatically begin to dwell and contemplate on the subjects because we will see their manifestations in our daily life.
3. Nididhyasana - Letting the new spiritual thoughts run through our mind all day long, until they become a one continuous flow.

There are three steps to gather this knowledge (i.e. Brahma Dnaya) – **Shravan, Manan, and Nidhidhyasan**. Nidhidhyasan means meditating on what we have understood from earlier steps, Shravan (learning) and Manan (contemplation).

7. According to the category division of Indian philosophy, which philosophy is called atheistic philosophy

1. Baudhha
2. Jain
3. Charvak
4. Vaidik

ANS; Charvaka, also known as Lokayata

Charvaka, also known as Lokayata, is an ancient Indian materialist and atheist philosophical school that rejects many traditional Hindu beliefs:

- Afterlife: Charvakas do not believe in an afterlife, reincarnation, or samsara.
- Karma: Charvakas reject the idea of karma.
- Religion: Charvakas reject religious authority and scripture, as well as religious rituals and traditions. They believe that religion is a way for the rich and powerful to exploit the lower classes.
- Knowledge: Charvakas believe that direct perception is the only way to establish and accept truth. They also believe that anything that cannot be perceived cannot exist.
- Pleasure: Charvakas believe that physical pleasure is harmless and that wisdom is found in savoring pleasure while avoiding pain. They believe that the main purpose of human existence is to pursue pleasure, which is the ultimate good, while pain is evil.

It is considered as one example of the atheistic schools in the Ancient Indian philosophies. Charvaka holds direct perception, empiricism, and conditional inference as proper sources of knowledge, embraces philosophical skepticism and rejects ritualism.

8. Which one of the following is not a category of Shad Darshan?

1. Nyay and Vaisheshik
2. Sankhya and yog
3. Karma Mimansa and Gyan Mimansa
4. Adhyatmik tatva

ANS ; 4. Adhyatmik tatva

Shad Darshanas, or the six schools of Hindu philosophy, are orthodox schools of thought that are based on reasoning and experience:

Nyaya - Founded by Gautama Rishi, this school focuses on logical thinking and syllogistic reasoning. Nyaya philosophy states that nothing is acceptable unless it is in accordance with reason and experience.

Sankhya - Founded by Kapila Muni, this school focuses on liberation from the cycle of birth and death and rebirth. Sankhya philosophy states that right knowledge is the remedy for all suffering and pain.

Yoga - Founded by Patanjali Maharshi, this school is considered a practical application of Sankhya philosophy.

Vaisheshika - Founded by Kanada Rishi.

Purva Mimamsa - Founded by Jaimini, this school focuses on analyzing the interpretation, application, and use of the Samhita and Brahmana portions of the Veda. The term "Mimamsa" means "resolution of some problem through reflection and critical examination".

uttara Mimamsa - Also known as Vedanta, this school was founded by Badarayana or Vyasa and focuses on speculative aspects of Vedic culture.

Ayurveda incorporates the Shad Darshan, the six systems of Indian philosophy-Sāṅkhya, Nyāya, Vaisheshika, Mīmāṃsa, Yoga, and Vedānta. Shad means six. The Sanskrit root of the word darshan is drish, which means "to see." In this sense darshan is inner vision as well as outer vision.

9. What is the biggest characteristic of Indian philosophy?

1. Moksha
2. Pragmatic Objective
3. The Realization of the Self
4. Karma

ANS ; Moksha

Moksha is seen as a final release from illusion, and through knowledge (anubhava) of one's own fundamental nature, which is Satcitananda. Advaita holds there is no being/non-being distinction between Atman, Brahman, and Paramatman. True knowledge is a direct, permanent realization that the Atman and Brahman are one.

Indian philosophies share many concepts such as dharma, karma, samsara, dukkha, renunciation, meditation, with almost all of them focusing on the ultimate goal of liberation of the individual from dukkha and samsara through diverse range of spiritual practices (moksha, nirvana).

10. According to Hindu belief, there are —- types of purusharth.

1. 3

2. 8

3. 4

4. 2

ANS; 3 - forth

If you bring forth what is within you, what you bring forth will save you.” ~ Christ. The Purusharthas are the inherent values of the Universe: Artha (economic values), Kama (pleasure), Dharma (righteousness), and Moksha (liberation). The Purusharthas are the blueprint for human fulfillment.

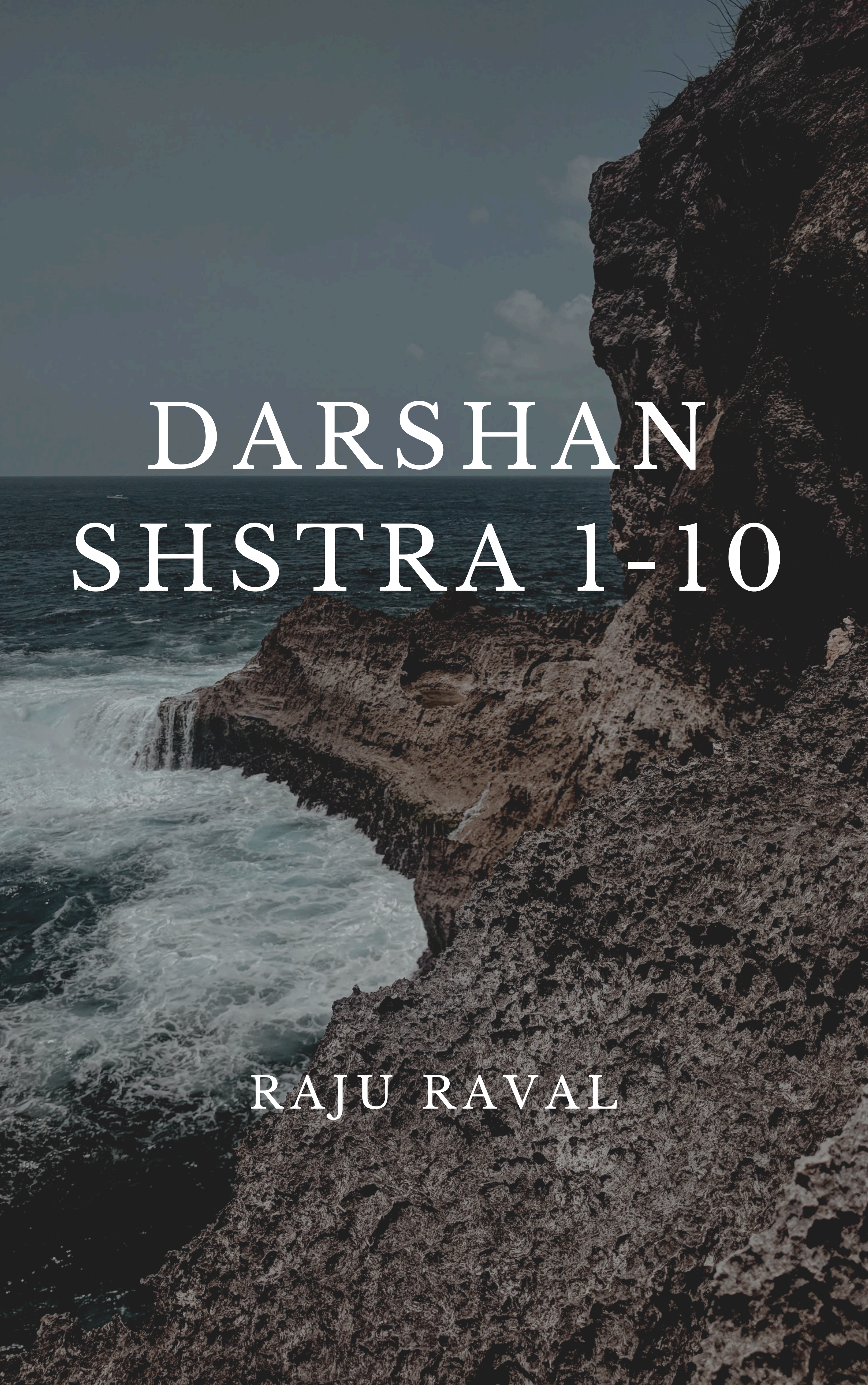
According to Hindu belief, there are four types of purusharth, or aims, that provide Hindus with opportunities to act morally and ethically and lead a good life:

- Dharma: Means duty and righteousness, and represents moral values
- Kama: Means pleasure and love, and represents psychological values
- Artha: Means success and prosperity, and represents economic values
- Moksha: Means liberation and self-actualization, and represents spiritual values

Purusharthas are a key concept in Hinduism and are centuries old. They can help Hindus evaluate their lives and make good decisions, and knowing their goals can bring meaning to their spiritual practice

It is a key concept in Hinduism, and refers to the four proper goals or aims of a human life. The four puruṣārthas are Dharma (righteousness, moral values), Artha (prosperity, economic values), Kama (pleasure, love, psychological values) and Moksha (liberation, spiritual values, self-actualization).

Moksha is seen as a final release from illusion, and through knowledge (anubhava) of one's own fundamental nature, which is Satcitananda. Advaita holds there is no being/non-being distinction between Atman, Brahman, and Paramatman. True knowledge is a direct, permanent realization that the Atman and Brahman are one.



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